

THE
DOCTRINE
OF THE BEGINNING
of Christ.

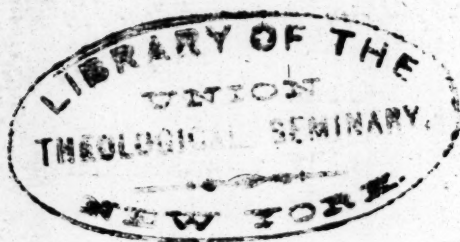
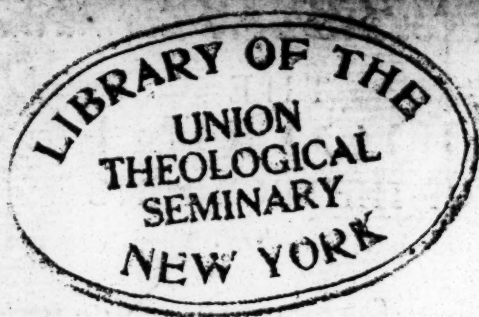
Short for memorie, plaine
for capacity, deliuered almost in
the expresse words of the Text,
for the more Au-
thority.

By Samuell Hieron, Minister
of the Gospel.

1 Cor. 14, 20.

Brethren, bee not children in under-
standing, but as concerning mali-
ciousnesse be children, but in under
standing be of ripe age.

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and are to be sold at their shop in
Paules Chürchyard, at the signe
of the Tygers head, 1606



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Offer here vnto thee, good Reader, this short catechisme, neither preferring it before other the like briefs of Religion, neither yet equalling it to any; but I willingly submitte it to thy iudgement, to place it in what ranke thou wilt. Onely this; if thou art disposed, after thou hast viewed the title, to looke further into the thing it selfe: then I pray thee by the way, to take notice of this mine acquainting thee with the order and maner of that which followeth.

For order, it sheweth thee first, what was the excellency of thy first makinge, by the eternall Trinitie: Secondly, it discovereth the depth of misery, into which thou hast plunged thy selfe by communicating with Adams Disobedience, together with thy vtter disability, so much as by a thought to desire, or to deserue thine owne recovery. Thirdly, it pointeth out Christ vnto thee, whom God the Father had sealed, to saue his people from their sinnes. Fourthly, it maketh knowne vnto thee, the sufficiency of his sacrifice, and the means of applying it to thy owne soule. Mat 1. 2.
Iohn 6. 2.

Fiftly, it teacheth thee whence to expect faith, what meanes to vse for the attainment of it, and how to be assured that it is vnfayned. Sixtly, because the end of the appearing of grace is, that we should deny vngodlines, therefore it vrgeth vpon thee the necessity of good works, that so thou maist be neither idle nor vnfruitfull in the knoledge of our Lord Iesus Christ. Seuently, forasmuch as the way of the righteous shineth, as the light that shineth more and more vnto the perfit day, therefore also it calleth vpon thee to grow in grace, and informeth thee by what helps thou mayst bee ledde forward vnto perfection. Eightly, least in this good course, being encountred with vnexpected tribulations, thou shouldst be wearied and faint in thy minde, it fore-aduiseth thee of the certaintie of diuers afflictions, and teacheth thee both howe to frame thy selfe to the taking vp of thy crosse, and with all what quiet fruit of righteousnessse to expect, by beeing exercised thereby; in the midst of all, still looking for the blessed hope & appearing of the glory of the mighty GOD, and of our Saviour Iesus Christ. Ninthly, and lastly, the generall direction for Holinesse and Righteousnesse, it applyeth

To the Reader.

eth to particulars, both to thy daily carriage in the vse of things indifferent, as apparel, meat, recreation, rest, and to thine age, quality and calling, that so in euery respect, thy conuersation may bee such as becommeth the Gospell. This is the course and summe of this forme of Holy Doctrine, whereunto my desire is to deliuer thee, and in which I perswade my selfe I haue comprised the full some of True Religion.

Now for the manner of it: I haue as neer as I could possibly, in each answer kept my selfe to the wordes of the holy Text: thou shalt finde me to haue fayled in a very few; and yet in those, if thou conferre with that Place to which I referre thee, thou shalt finde mee not to haue erred from the meaning of the Spirite of G O D therein. The reason of this course is, First to acquaint thee with the Language of the Scripture. Secondly, that each point may haue the more credit, when thy conscience shal see & heare, as it were, God himself speaking in euery Answer.

Thirdly, that thou mayst acknowledge that (which many in their ignorance wil not beleeue) the Scripture is a rich Store-house, affording directions for euery particular.

To the Reader

Now, where I haue supposed, some worde,
or speeches to be such as might breede thee
some trouble, not being rightly vnderstood,
I haue in the margine, as it were, reached
thee a light for the cleereing of all such dar-
ker places, that thou mightest both knowe
the sense, and acknowledg the certainty of
those things wherein my desire is thou ma-
iest be instructed. This is all, whereof I haue
to admonish thee: proceede now on Gods
name, to the perusing of the thing it selfe, &
the lord giue thee vnderstanding in al things.
At that I desire of thee by the way of recom-
pence for my endeouour to do thee good, is,
that thou wouldest strue with me by prayers
to God for me, that I may fulfill the Mini-
stery, which I haue receiued in the Lord:
And so I commend thee to him, and to the
word of his grace, wishing thee an Inheri-
tance among them that are sanctified.

Moulbury in Devon, the fourth of Au-
gust. 1604.

Thine in the Lord,

SAM. HIERON.

THE DOCTRINE OF

the beginning of Christ.

Question.

VV Ho made man?
A. The Lord God. Gen. 2. 7.

Q. What is God.

A. The almighty, ^a which is, ^a To this
which was, and which is to come, greeth Ge

Reu. 1. 8.

Q. Howe many persons be there in the
Godhead? ^b The Son
called Io.

A. Three, the father, the ^b word, and the
holy Ghost. 1. Ioh. 5. 7. because he
the expres
image of

Q. Are there then three Gods;

A. No vs there is but one God. 1. Cor. 8. 6. father, em
as a word

Q. Wherefore did God make man?

A. For his owne sake, ^c Pro. 16. 4. ^c the spee
mind.

Q. Whereof was man made;

A. Of the dust of the ground, ^d Gen. 2. 7.

Q. After what fashion did God make man:

A. In his owne Image. Gen. 1. 27.

Q. What was this Image especially?

A. Righteousnes and holines of truth, ^e That is
his owne

Eph. 4. 24. ^d That te
eth humi

Q. Doth this Image of God abide still in
our nature? ^e Of that
rious esta

A. We all haue sinned, and are depriued
of the glozy of God. Rom. 3. 23. which sh
eth in ha
fellowshi

Q. What is sinne? with Ge

A The transgression of gods law, 1 Io. 3, 4

Q What was the first sinne by which came one spiritual nakednesse?

A Adams eating the forbidden fruite, a Gen. 3, 7

The naked- Q Who drew Adam to that sinne?

A The olde Serpent the Denill, hee was the murderher from the beginning. Rev. 12.9. Gen. 3, 1. John 8, 44

Q What entred into the world hereby?

A Death came ouer all men, Rom. 5, 21

Q Why? there was but one man sinned

A Yet by the offence of one, the guilt came upon all, Rom. 5, 18

Q In what estate are we then of our selues?

A Borne in iniquity and the children of wrath, Eph. 2, 3 Psal. 51, 5

Q And what is belonging to vs?

Except we repent & we shall all perish, Luk. 13, 3

Q Can we by no meanes remedie this?

A No: for what can a man giue for recompence of his soule? Mat. 16, 26

Q What is then the onely name egiuen vnder heauen, whereby we must be saued?

A Iesus Christ, Act. 4, 12

Q What is Iesus Christ?

A A holy thing borne of a woman, and called

the beginning of Christ.

called the Sonne of God, Luke 1. 35.

Q What hath he done for vs.

A He hath given himselfe for vs 4 Ep 5. 2.

Q Wherefore hath God sent him to die for vs.

A That we should not perish, but haue life euerlasting, Ioh. 3. 16.

Q How doth he bring this to passe for

A By being our redemption, and our

righteousnes, 1 Cor. 1. 30.

Q How is he our redemption

A Because he hath bought vs with the price of his owne blood, 1 Cor. 6. 20. 1.

Pet. 1. 19.

Q How is he our righteousnesse.

A Because hee doth present vs without fault in Gods sight, Col. 1. 22.

Q How haue we made righteous through

A As he was made sinne for vs, 2 Cor.

5. 21.

Q Howe come we to the knowledge of all

A By the worde of Trueth, which is the Gospell, Coloss. 1. 5.

Q What is the Gospell.

A Glad tidings to all Gods people, Luk. 1. 21.

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ndition of
new Co-
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By profe of
Scripture
by comfor
ble experi-
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Befids who

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her to be

oked for
That is be-

ne in christ
h 6, 35.

work faith
him by his

irit.

Endued
with gifts for

at purpose.
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be able to
ake good

of things
ight.

Because it is

easy & da-
rous thing

erein to be
eined.

Q. To whome do these benefites of Christ
appertain?

A. **Even to those that belene in his
name,** 1. Ioh. 1. 12.

Q. What is Faith?

A. **To knowe b that Iesus is the Christ
the son of the living God.** Ioh. 6. 69.

Q. Is it in our power to beleue?

A. **No man can come to Christ, d, except
God the father draw him,** Ioh. 6. 44.

Q. What is the outward meanes by which
Faith commeth.

A. **The hearing of a preacher which is
sent,** f, Rom. 10. 14, 15.

Q. What is the inward meanes?

A. **The opening of the hart,** g, Act. 16. 14.

Q. When doth the word preached worke
best, with the hearers?

A. **When it is received not as the worde
of man, but as it is indeede, the worde
of God.** 1. Thel. 2. 13.

Q. What is specially to be cared for by those
which thinke they haue faith?

A. **To proue b themselves whether they
are in the faith or no,** 2. Cor. 13. 5.

Q. What is the principall fruit of faith, by
which it is known?

A. **The purifying of the hart,** Act. 15. 9.

Q. What

the beginning of Christ.

Q. What is the surest note of a purified heart?

A. A desire in all things to live honestly

▪ Heb. 13. 18.

Q. What is chiefly to be urged vpon those which belecue?

A. That they be careful to shew forth good workes. Tit. 3. 8.

Q. What workes be good?

A. Such as God requireth, b, Mic. 6. 8.

Q. When are our workes called good?

A. When we haue respect to Gods commaundements, Psal. 119. 6.

Q. How many be the commaundements of God?

A. Ten. Exo. 34. 28.

Q. What is the brieft sum of them all?

A. Thou shalt loue the Lord thy God with al thy hart, with al thy soule, and with all thy mind, and thy neighbor as thy selfe.

Math, 22. 37. 39.

Q. Are we of our selues sufficient to do good workes?

A. No our sufficiency is of God, 2. cor. 3. 5.

Q. Are we then sau'd by our workes?

A. No: but by grace, e, Ephe, 2, 8, 9.

Q. Is not our saluation partly by workes, partly by grace?

A. When

a Making conscience of euery sin

b The will of God is the rule of all good.

c Not seeking a dispensation for any one sinne.

e For euery our righteousness is as filthy clouts.

f The papists divide our saluation betwixt these

The Doctrine of

A When Grace were no grace, Ro. 11. 6

Q What is fruther required of a christian?

A. To encrease more and more, 1, Th.

4. 1.

Q How many meanes bee there to further our increasing?

A. Three especially?

Q What is the first?

A The sincere milke of Gods word, 1

Pet. 2. 2.

Q How many wayes be there of using the word?

A Foure?

Q What is the first?

A Publike hearing with an honest & good heart, Luke 8. 15

Q What is the second?

A Daily searching the Scriptures, whether those things which we heare are so,

Acts 17. 11.

Q What is the third?

A To let it be our meditation, Pl. 119. 97

Q What is the fourth?

A To talke of it, Deu. 6; 7.

Q What is the second meanes to edify vs in our holy faith?

A Praying in the holy Ghost, Lu, 20.

Q What is Prayer?

A. A

the beginning of Christ.

A **A** pouzing out of the very soul befoze the
Lord **a**, 1. Sam. 15 Psal. 62. 10.

Q Who is the onely Mediator by whome
we must pray?

A There is one **b** Mediator, Jesus Christ
1, Tim. 2, 5.

Q Know we what to pray as we ought?

A So: yet Gods spirit helpeth oue infir-
mities **c**, Rom. 8. 26.

Q What is the best rule of Prayer?

A That which Christ taught, Mat. 6, 9.

Q What is the third meanes for our spiritual
increase?

A The vse of the seales **d** of righteousness,
the two Sacraments. Rom. 4, 11

Q What be they?

A Baptisme and the Lords Supper,
Mat. 28, 19

Q How doth Baptisme strengthen then our
faith, and further our obedience?

A When wee duely consider the nature
and end of Baptisme.

Q What is the nature of Baptisme?

A It is the washing **e** of a newe birth.
Tit. 3, 5

Q Can the washing of the flesh saue vs?

A Baptisme is but a fygure **f**, it is the
bloud of Christ which purgeth the con-

science,

a Therefore
praier must be
with humilitie

felung & faith

b But one, as

there is but

one God

c Sheweth vs

our wants, &

teacheth vs to

behaue our

selues as we

ought.

d Therefore

they confirme

faith.

e That incre

seth our com

fort in Christ

f the outwar

signe dothne

of it selfe be

flow grace.

The Doctrine of

science. 1. Pet, 3, 21, Heb, 9, 14,

Q. What is the end of our washing in Baptisme?

• That ferus
to stir vp our
obedience

A That we should be holy and without blame, zealous of god works, Eph. 5, 27, Tit, 2, 14,

Q How doth the Sacrament of the Lorders Supper encrease our faith?

• Christes
death is the
ground of
our faith.

A Because it sheweth vs the Lorders death untill he come b, 1, Cor. 11, 26,

Q How must this Sacrament be vsed?

• Touching
his faith and
repentance.

A Euery man must examine c himselfe, e so let him eat of the bread, and drinke of the cup, 1, Cor, 11, 28.

Q What must euery christian make account of, that holdeth this course?

A That he must through many afflictions enter into the kingdome of God,

Acts 14, 22,

Q Is it good for vs to be afflicted?

A Yea, in sundry respects. Psal. 71,

Q What is the first?

A Before we be afflicted, we go astray d Psal. 1, 19 67.

Q What is the second,

A In our affliction we wil seeke God diligently. Hos, 5, 15;

Q What is the third,

• Affliction
is a meane to
reclaime vs,
and so to fre
s from the
condemnation
that shal
come vpon
the world.
1. 11, 32.

A Affliction

the beginning of Christ.

A Affliction maketh our faith much more precious then gold *a*, 1, Pet. 17,

Q How many sorts of afflictions be there?

A Two: Inward, and outward.

Q What be inward afflictions?

A Sathans buffetings, and the drawing by our owne concupiscence *b* 2, Cor 12. 7,

Iam. 1, 14,

Q How doth Sathan deale with Gods children?

A He doth winnow them as wheate.

Luke 22, 31.

Q What is our duty therefore?

A To be sober *c* and watching, *d*, 1, Pe. 5, 8,

Q What is our comfort herein?

A Christ hath prayed that our faith doe not faile *e*, Luke 22, 32,

Q Yea, but the Diuel is a roaring Lyon.

A Greater is he which is in vs *f*, then hee which is in the world, *g*, 1, Iohn, 44,

Q How doth our inward concupiscence afflict vs?

A When it leadeth vs captiue, that wee cannot do the good which we would,

h, Rom. 7, 19, 23,

Q What is our duty hereupon?

A To keepe our hearts with all diligence,

Pro,

a the strength of our faith is tried, and our feeling gods loue increased by affliction.

b The corruption and sin that dwelleth in vs.

c Suffer them sundry temptations.

d For the preventing of assaults.

e the prayer for his disciples is for beleeuers, Ioh. 17, 20.

f Christ by his Spirit.

g Sathan the prince of the world.

h Hence arise the combat between the flesh and the spirit in gods children.

Gal. 5, 17,

Prou. 4, 23

Q What is our comfort in this case

A The power of God is made perfect by our weakenesse, 2 Cor 12, 9,

Q But alasie we come farre short of our duties.

A The Lord will spare vs, as a man spareth his owne Sonne that serueth him, Mal. iii. 17.

Q Put case the Childe of God fall into some foule euill.

A Though he fall, yet he shall not be cut off: for the Lord putteth vnder his hand, Psal. 37, 24.

Q What be outward afflictions.

A In good name, in goods, in person.

Q What is affliction in good name.

A When all manner of euill is spoken against vs for Christ sake, falsely, Matth. 5, 11.

Q What must our care be in such cases.

A To haue our conuersation honest, that those which speake euill, may be either converted or ashamed, 1 Pet. 2. 12.

Tit. 2. 8

Q. What

the beginning of Christ.

Q What is our comfort in this crosse? **I**

A The reward is great in heauen: **Mat. 5.**

Q What is affliction in goods? **I**

A Losses of diuers kinds.

Q What is chiefly to bee thought vppon in
such an affliction?

A That we open not our mouth **b**, because
it is the Lord that hath done it **b**, **Psal.**

39. 9.

Q What is our comfort here?

A The Lord is able to giue vs more. **20**

Chro. 25. 9.

Q But how if he stil keepe vs low?

A Yet a good **d** Conscience is a continuall
e feast. **Pro. 15. 15.**

Q What is affliction in a mans person?

A Sicknes and death.

Q What is the first thing to be done in Sick-
nesse?

A Wee must confesse against our selues
our wickednes to the Lord. **Psal. 32. 5.**

Q What is our comfort in sicknes?

A That the Lord will turne all our bed in
our sicknes. **Psal. 41. 3.**

Q How if the Lord recouer vs?

A Wee must sinne no more **g**, least a worse
thing come vnto vs. **Iohn. 5. 14.**

B

Q Is

This
Christe
comfort
in
the like
Heb. 12. 2.

To murmur
or to repine
It is com-
passe by his
providence
to which
reth a man
gods fauor
Christ, and
his care to
liue honest
A continu-
matter of re-
ioysing.

as we did
befor our sic-
nes, for Go-
doth not vi-
in vaine.

The Doctrine of

Q Is it lawfull to vse charmes for the curing of diseases?

A Let there be no charmer amongst you, saith God, **Deut. 18. 10, 11.**

Q But yet many haue binne helped by such meanes.

A Wee may not doe euill, that good may come thereby, **Rom. 3. 8.**

Q What is our principall duty in respect of death?

A To die daily **1. Cor. 15. 31.**

Q What is the best comfort, when the time of departing is at hand?

A That we haue kept the faith **2. Tim. 4. 7.**

Q What besides?

A That Christ hath plucked out the sting of Death, which is sinne. **1. Cor. 15. 55, 56.**

Q When will GOD wipe away all teares from the eyes of his Children?

A At that time of refreshing **Reu. 21. 4, Acts, 3. 19.**

Q What time is that?

A When that same Iesus Christ, which is now preached vnto vs, shall come to iudgement, **Acts 3. 20.**

Q Is that time nere?

A The

This is the common pre-
sence of the
ignorant,

Still looking
for death, &
preparing for

Have been
edfast in the
profession of
the truth.

That is, the
time of full re-
demption.
1. Cor. 8. 23.

the beginning of Christ.

A The Judge standeth before the doore,
Iam. 5. 9.

Q In what manner will he come?

A In his glory, and all his holy Angels
with him. Mat. 25. 31.

Q What will he do when he commeth?

A He will separate the Sheepe from the
Goates. Mat. 25. 32.

Q Who be his Sheepe?

A They which heare and know his voice.
Iohn 10. 4. 27.

Q Who be the Goates?

A They which beleue not. Iohn 10. 26.

Q What will he say to the Sheepe?

A Come ye blessed, inherite a kingdome.
Mat. 25. 34.

Q What will he say to the Goates?

A Depart from mee, ye cursed,
41.

Q What shal then become of the Sheepe?

A Where Christ is, there shall they be al-
so, Iohn 14. 3.

Q What shal happen to the Goates?

A Everlasting perdition, 2. Thes. 1. 9.

Q What must wee doe till that day com-
meth?

A Looke for it, and hasten to it. 2. Pet. 3.
12.

He makes
way to this
separation
dayly by th
preaching
the Gospel
Matth. 3. 12

By prepara-
tion.

The Doctrine of

Q What els?

A Pray daily, even so, Come Lord Jesus,
Reuel. 22. 20.

*A Direction for a mans
daily carriage.*

Q What must our first work be in the morning?

A To let our Prayer come befoze the L.
and to praise his mercy, Psal. 88. 13.
Psal. 59. 16.

Q What must our apparrell be?

A Such as becommeth those which profess
the feare of God, 1. Tim. 2 10.

Q What is the next to be done?

A Wee must followe our owne businesse
with quietnes. 1. Thes. 4. 11.

Q What must be chiefly cared for in our busines?

A To walke with God, Gen. 5. 22.

Q What must our speech be?

A Gracious alwaies, Col. 4. 6.

Q What things must chiefly be auoyded in speaking?

A Lying, swearing, filthinesse, foolish talking, iesting, rayling. Eph. 4 11. 5, 4.
Iam. 5 12, 1, Cor, 5, 11,

Q What

the beginning of Christ.

Q What company must we keepe?

A All our delight must bee to the **Saintes**
in earth. Psal. 16, 3,

Q What must we do when we come to our
meat?

awhich mak
conscience
a holy life.

A We must looke vp to **Heauen** and giue
thankes. Mat. 14, 19.

Q How many things must chiefly be loo-
ked vnto in our dyet?

A **Three.**

Q What is the first?

A That our heartes be not oppressed with
surfeting and drunkennes. Luk. 21. 34.

Q What is the second?

A That we forget not the worke of the
Lord. Is. 5, 12,

Q What is the third?

A That of that which remaineth, nothing
be lost. Iohn. 6, 12.

Q Ought not some time of euery day be set
apart for spirituall uses?

A Wee must redeme the time, because
the dayes are euill. Eph. 5. 16.

Q May not recreation be sometime vsed?

A Yes: there is a time to laugh. Eccl.
3, 4,

Q What kinds of disports may we vse?

A Such as be of good report, Phil. 4, 8.

bthe end wh
the Lord g
neth vs foo
c Make the
best vse of o
time.
d Such are
such sportes
which eith
are or beget
lightnesse
impudency
or stand on
vpon hazar
being no ex
ercise eyth
of wit or be
dy.

The Doctrine of

Q How many thinges must be looked vnto
in the vse of our delights?

A Two.

Q What is the first?

A That our reioicing hinder not beter du-
ties. *a.* 1 Thes. 5, 16, 17,

Q What is the second?

A That we cause not our commodity to
be euill spoken of, *c.* Rom, 14, 16.

Q What is the Euening duety?

A To examine our selues & vpon our Bed,
and to say euery man to himselfe: what
haue I done? *Psal.* 4.4.

Q What must we do els?

A Pray *Psal.* 55.17.

Q How many thinges make sleepe comforta-
ble?

A Two.

Q What is the one?

A Honest labour. *e.* Eccl. 5 11.

Q What is the other?

A A godly care to thine in Religion,
Pro. 3. 13, 21, 24f,

Q How must sleepe be vsed?

A Lone it not, least thou come to pouerty.
Pro 20, 13.

the beginning of Christ.

The Magistrates duty

Personal duties.

Q VVhat is the principall duty of the Magistrate?

A To beautify the house of God. *Ezra, 7. 27*

Q Howe must hee carry himselfe among the people? *To aduance Religion*

A He is the minister of God, for the peoples wealth. *Rom, 13. 4,*

Q How shal he procure the peoples welch?

A If he be for the praise of them that do well, and the punishment of euill doers.

1 Pet. 2, 14,

Q VVhat kind of men are fitte to bee Magistrates?

A Men of courage, fearing God, dealing truly, and hating couetousnesse, *Exo, 18. 21.*

b Knowin
Magistracy
to be Gods
ordinance
• If they be
good, that
they may
strengthen
if euill, that
they may
reformed.

The Subiects duty.

Q VVhat is the Subiects duty?

A To be subiect for Conscience sake *b Ro, (13. 5)*

Q VVhat els?

A To pray for them that are in Authority, *1, Tim, 2, 2.*

B iiii.

Q what

Q What besides?

A Not to curse the Magistrate, not so much as in a thought. Eccl. 10, 20.

Q Is there any other duty?

A We must not ioyne with them that are seditious, Pro. 24, 21.

The Ministers duty.

Q What is the Ministers duety?

A To take heed to his Ministry which he hath receiued, that hee fulfill it, Col, 4, 17.

Q How is that done?

A 1, By watching continually ouer the flocke a, Is, 62, 6, Act. 20, 28,

2 By being diligent to know the estate of his flocke b, Pro, 27. 23,

3 By giuing attendance to reading c, 1. Tim. 4, 13,

4 By not being intangled with the affairs of this life. 2. Tim 2, 4.

5 By being instante in Preaching the word. 2, Tim: 2. 4,

6 By Catechizing d, Gal, 6, 6,

7 By being an example to them which beleeue. 1. Tim, 4, 12,

Q What is the punishment of a negligent Minister?

A God

the beginning of Christ.

A God will require the peoples blood at his hand. Ezek. 33. 8.

Q How many things are chiefly necessarie for him that is to be a Minister?

A Two.

Q What is the one?

A That he holde fast the Faithfull, worde
a. Tit. 2, 9.

c He must
be a man of so-
iudgement

Q What is the other?

A That he be able to exhort with whole-
some doctrine, and imprison them which
say against it b, Tit. 1, 9.

d He must
haue the gif-
of teaching

The peoples dutie.

Q What is the peoples duty in regarde of
such a Minister?

A The peoples duty hath five branches.

Q What is the first?

A To obey and submit themselves c.

Heb. 13. 17.

Q What is the second?

A To haue him in singular loue, and to
know him d 1 Thes. 5. 13.

e To sound-
nes of do-
ctrine.

f To reue-
rence him.

Q What is the third?

A To make him partaker of al their goods
Gal 6. 6.

Q What is the fourth?

A To

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**A To pray for him, that utterance may be
giuen him. Eph. 6, 19.**

Q What is the fist?

**A To receiue no accusation suddainely a-
gainst him. 1, Tim. 5, 19,**

**Q Why must the people thus carry them-
selues to their Minister?**

A For three causes.

Q What is the first?

**A Because he worketh the Lords worke,
1. Cor. 16. 10.**

Q What is the second?

**A Because he watcheth for their soules,
and must giue account thereof. Heb 13. 17**

Q What is the third?

**A Because otherwise he shall do his duty
with griefe, which is vnprofytable for
the people, Heb. 13, 17**

Therefore
must haue
religious ex-
ercises in his
house, as prai-
se, catechi-
ng, reading
the scriptures
and must also
ing them
the congre-
gation.

Household duties.

**Q What is the duty of the Maister of the
family for matters of religion?**

**A To commaund his Household, that they
keepe the way of the Lord. Gen. 18, 19**

Q What is his duty for outward things?

A To

the beginning of Christ.

A To make provision for those of his own household. 1. Tim. 5, 8.

Q What is the wifes duty in these things?

A To be a help to his husband. 1 Gen. 2, 18

Q What is the mans duty in regarde of his wife?

A To dwell with her, and to love her as his own body. 1 Pet. 3, 7. Eph. 5, 28.

Q What is the Womans duty to her Husband?

A To be subiect to him as unto the Lord. Eph. 5, 22

Q What is his duty whom God hath made a father?

A To bring up his children in Religion, in good manners, and in an honest calling. 6 Eph. 6, 4.

Q What is the Mothers duty?

A To nourish her children, and to instruct them. 1. Tim. 5, 10.

Q What is the Masters duty in respect of his seruants?

A To doe to them that that is iust and equall. 4 Col. 4, 1.

Q What is childrens duty to their parents?

A To obey them in the Lord. 6 Eph. 6, 1.

Q What is childrens duty each to other?

A Not to fall out. Gen. 4, 9, 24

Q What

*a Both in matters of religion & outward things
b In true religion and in some honest calling
c By seruants are meant those that are employed vs in our businesses whether they dwell with vs, or otherwise
d Which is honest seruice
e For pietys sake, & without breach of piety.*

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Q What is seruants duty?

A In singlenes of heart, and al good faith-
fulnes, to please their Maisters, yea,
though they be froward, Eph. 6, 5, Tit. 2,
10. 1, Pet, 2, 18.

The duty of single persons.

Q What is required of persons vnmar-
ried?

A If they cannot abstaine, they must
marry, 1, Cor, 7, 9.

Q How must they marry?

A Onely in the Lord, 1, Cor, 7, 39.

The dutie of Neighbors each to other.

Q What is required of Neighbors that liue
and conuerse together?

A To consider one another, to prouoke
vnto loue, & to good woorks Heb, 10, 24

Q How must wee bee affected in respect of
those things which happen to our neigh-
bours?

A Wee must reioyce with them that re-
ioyce, and weepe with them that weepe
Rom, 12, 15.

Q What is the benefit of a good neighbor?

A He is better than a brother a farre off.
Pro. 27. 10.

Q What

is a com-
ndment
erall, aper-
ting to al
es of men
ith con-
of paréts
with care
of Reli-

ready to
or and re
their mi-
s, as we
able, and
ome cases
ue ability
or. 3, 3.

the beginning of Christ.

Q What is the best meanes to preserve a good neighbour?

A He that hath friends, must shew himselfe friendly. Pro, 18, 24.

Q But how if there be iarring sometimes?

A Let not the Sun goe downe vpon your wrath, 4, 26.

Q Put case a man be daily prouoked?

A We not ouercome with euill, but ouercome euill with goodnes, Rom, 12, 21.

Q When a man hath many enemies, what is the best way to haue peace?

A If a mans wayes please **GOD**, he wil make also his enemies bee at peace with him a, Pro. 16, 7,

Q How if a man liue in a place so Wicked, that it is not safe for him almost to be familiar with any?

a Or at le
their malli
shal not ha
him.

A Wee must strue to shine as a light in a naughty and crooked generation, Phil. 2. 15.

A direction for mattees of contract.

Q How must we carry our selues in our dealings among men?

A Wee must neither oppresse *b* nor defraude,

b By hard
extream d
ling.

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fraud & any man in any thing. 1. Th. 4. 6

Q What is the rule, by which all our matters of contract must be guided?

By cunning
and subtile
courses, as
the wait, &c

A Whatsoever we would that men should do to us, we must do so to them. Mar. 7.

12.

The Rich mans duty.

Q What is the Rich mans duty?

A To honour God with his Riches. Pro. 3. 9.

Q How is that done principally?

By giuing
lending

ely, Deut. 5

& somtime

forgiuing

bts. Neh. 5.

&c.

y seeing

e vanity &

nger of Ri-

es.

A If he be rich in good works, and be ready distribute, 1. Tim. 6, 18.

Q How many things must a Richman chiefly take heed of?

A Two: High mindedness, and confidence in his wealth. 1 Tim. 6, 17.

Q What must be the Rich mans ioy?

A That he is made low, 1. 10.

The poore mans duty.

Q What is the poore mans duty?

A To learne to know howe to be abased, and to haue want,

Phil. 4. 12.

Q What is the best meanes by which a man

the beginning of Christ.

man may be assured, while he liueth, neuer to fall into extremity?

A To seek first the Kingdoms of God, and the righteousness thereof, Math, 6, 33.

Q What must be the poore mans ioy?

A That he is exalted *a*, Iam, 1. 9.

a To be the child of God by Grace.

The Aged persons duty.

Q What is the duty of the aged man?

A To be sober, honest, discrete, sound in faith, in loue and patience *b*, Tit, 2. 2.

Q When is Age a Crowne of glory?

A When it is found in the way of righteousness. Pro, 16. 31.

b These duties are required of all, chiefly of aged.

Q What is required of Elder women?

A To be of such behaviour as becommeth Holines, and to instruct the younger women. Tit 2, 3, 4.

The young mens duty.

Q Howe many bee the duties of young folke?

A Three especially.

Q What is the first?

A To remember their Creator *c*, Eccle. 12, 1.

c To conserve their fresh years in the knowledge and seruice of God

Q What

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Q What is the second?

A To be sober minded, and to flee the lusts of youth. Tit. 2. 6. 2, Tim. 2, 22.

Q What is the third?

A To honour the person of the Aged. Leuit. 19. 32,

Q Wherewithal shal a Young man redresse his way:

A In taking heede thereto according to Gods word. Psal. 119, 9,

The Summe of all.

Q What is the brieft Summe of the whole durie of Man?

A To feare God, and keepe his commandments. Eccle. 12, 13.

Q What is the reward of all?

A He that doth these thinges, shall neuer be moued. Psal. 15. 5.

Let God alone haue the glory.

FINIS.



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